# Youths Divine Pastime.

CONTAINING

Forty Remarkable Scripture Histories, turned into common English Verse.

With Forty Curious Pictures proper to each Story.

Very Delightful for the Virtuous imploying the Vacant Hours of Young Persons, and preventing vain and vicious Divertisements.

Together with several Scripture Hymns upon divers occasions.

*He certainly doth hit the White,*
*Who mingles Profit with Delight.*

*Of Death and Judgment, Heaven and Hell,*
*Who often thinks, must needs live well.*

The Third Edition.

LONDON, Printed for *Nath. Crouch* at the *Bell* in the *Poultrey* near *Cheapside*. 1691.

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*Dear Youth, Tru Wisdoms Precepts learn,*
*And hearken to her Words,*
*She to all that obey her Voice,*
*A glorious Crown affords.*

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# THE Epistle to Youth.

*SWeet Children, Wisdom you invites*
*To hearken to her voice;*
*She offers to you rare Delights,*
*Most worthy of your choice.*
*Eternal Blessings in her ways,*
*You shall be sure to find,*
*O therefore in your youthful days,*
*Your Great Creator mind,*
*Upon a World vain, toilsom, foul,*
*A Journey now you enter;*
*The welfare of your Living Soul*
*You dangerously adventure.*
*The Joys that other pleasure brings,*
*With Vanities abound.*
*Nay, when in Streights they take their wings,*
*Vexations they are found.*
*Then humbly strive without delay*
*Grace in God's sight to find,*
*And gladly now and all your days*
*Your Great Creator mind.*

R. B.

# I. Adam *and* Eve *driven out of Paradice,* Gen. 2.

*Adam* and *Eve* were form'd of duſt,
That was their Pedigree,
Yet had a grant never to die,
Would they obedient be.

And to add to their happineſs,
In uprightneſs were made,
And into *Eden* they were put,
Under God's bleſſed Shade.

They wanted nothing, but had leave
This Garden to poſſeſs,
And there to eat and recreate
Themſelves in Bleſſedneſs.

They

They only were prohibited,
The Tree of Good and Evil,
Left eating it ſhould them betray
To Sin, Death, and the Devil.

But they were quickly drawn aſide,
By Satans ſubtilty;
By whoſe advice they took and eat
What caus'd their miſery.

They God's Command forget, and what
He unto them had ſaid:
The Serpent's Craft o're them prevails
Whereby they are betray'd.

Being thus faln, they next contrive
Excuſes how to frame,
To cover their Iniquity,
And to conceal their Shame.

*Adam* doth *Eve* accuſe, and ſhe
All on the Serpent lays,
But ſtill their guilt the more appears,
Their Crime it more diſplays.

For which th' Almighty did them caſt
Out of his Paradice,
To make them know that Death and Woe
Doth follow Sin and Vice.

*Cain* seem'd a Zealous Worshiper,
Yet did he come behind
His Brother, *Abel* is preferr'd,
'Cause he was best inclin'd.

*Cain* saw no further than the Law,
But *Abel* walkt by Faith,
Which made his Offering acceptable
To God, as Scripture saith.

*Abel* lookt through his Sacrifice
To Jesus, yet to come,
*Cain* his own works o're-valued,
And a Curse carried home.

When God in Judging did receive
*Abel*, and *Cain* reject,
*Cain* murmurs, and complains and grieves,
'Cauſe he had no reſpect.

And being proud, did much diſdain
The Youth ſhould him out-do,
Yet finds no way repute to gain,
But what adds to his Woe.

He takes his opportunity,
And doth his Brother kill,
'Cauſe he his God did glorifie,
And rightly do his Will.

This done, God asks, *Where's* Abel? Cain,
He ſays, *I cannot tell*,
And yet he had poor *Abel* ſlain?
*Oh the deceits of Hell!*

*But* Cain, *a very dreadful ſound*
*I from the Earth do hear,*
*Thy Brother's Blood ſpilt on the ground*
*Doth ſadly pierce mine Ear.*

*Thou Wretch! Thou haſt my* Abel *ſlain,*
*His Blood revenge I will;*
*Depart, ſee not my Face again*
*Upon my Holy Hill.*

III. *Upon* Noah's *Flood*, Gen. 6. 7.

WHen Men by Sin and Violence
Did ſtain the Earth with Blood,
God did reſolve to waſh them thence
By Waters of a Flood.

Yet did he warn before he ſtruck,
*Noah* was ſent to tell
They by their Sins would God provoke
To caſt them down to Hell.

He alſo ſet an hundred years
Betwixt the threat and blow,
If haply they by Prayers and Tears
Might yet prevent their Woe.

He

He likewiſe caus'd *Noah* to make
An Ark, thereby to ſave
His Houſe, while thoſe who did forſake
Him, might their Judgment have.

Thus patience was with threatning mixt,
But all did them no good;
Their minds on miſchief they had fixt,
And ſo God ſent the Flood.

Then ſome unto the Mountains flee,
And others climb the Trees,
Here one cries out, Ah! Woe is me,
He Death and Judgment ſees.

But now alas it is too late,
Treaſures of Wrath break out,
Their diſmal, yea Eternal Fate,
Doth compaſs them about.

Now Mercy doth to Judgment turn,
Now ſinful pleaſures ſting.
The thoughts of years miſ-ſpent return,
Terrors in every thing.

But where is *Noah*? In the Ark
Aſive, in health and well,
Though at his Building they did mock,
He has eſcap'd their Hell.

IV. *Up*

## V. *Upon the Burning of* Sodom *and* Gomorrah, Gen. 19.

IN *Canaan*'s Land did *Sodom* ſtand,
Amidſt a pleaſant Plain.
Like *Eden* 'twas, nor want, nor loſs
They ſeemed to ſuſtain.

They eat and drank, had all things full,
Whate're they could require,
God liberally provides for them,
They have their Hearts deſire.

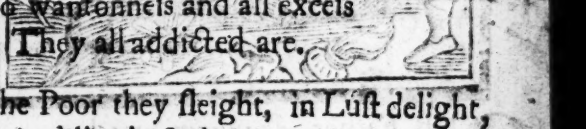
They bought and ſold; Silver and Gold
They in abundance had,
They decked were with Jewels fair,
And with fine Silk were clad.

Their

Their Fertile Fields much Corn did yield,
Their Water-Springs ran clear,
Their Sheep and Kine, Fig-trees and Vine
Brought Plenty every year.

They wanted not a Righteous *Lot*,
To teach them how to please
So good a Lord, who did afford
Them Riches, Health and Ease.

But Ah behold, how vile and bold
These Men of *Sodom* were;
To wantonness and all excess
They all addicted are.



The Poor they sleight, in Lust delight,
And live in Sodomy.
Yea in their Pride at *Lot* deride,
And mock his Ministry.

For which th' Almighty with a Rod
O. Brimstone set on Fire,
Drives from the Earth to dismal Death,
These objects of his Ire.

To Ashes turns their Cities; Burns
Their Fields, and all the Plain;
Makes them a Sign of Wrath Divine,
By a most Fiery Rain.

## V. *Upon* Abraham's *Offering* Isaac, Gen. 22.

OUR Father *Abraham* was he
Whom God the Promise made,
That in his Seed we blest should be,
And thence should come our Aid.

*Isaac* his Son he did beget,
From whom that Seed should spring,
Who on the Throne of God should sit
As Prophet, Priest and King.

But now since God his Promise kept,
By giving him a Son.
And since that *Abraham* did avouch
God for the Holy One.

He

He tempted him, and bid him go
Unto his Holy Hill,
And there by Sacrifice undo
What he meant to fulfil.

Without delay then *Abraham* went
With Fire, with Wood, and Knife,
And with a resolute intent
To take his *Isaac*'s life.

Being come, he there an Altar makes,
The Wood in order lay,
And then the bloody Knife he takes
God's Counsel to obey.

Nor did he unadvisedly
In this his bold Attempt,
If God will have his *Isaac* die,
*Abraham* won't him exempt.

Accounting, had he slain his Son,
And shed his innocent Blood,
The Promise would be still perform'd,
His God could make it good.

For his Obedience God doth give
Him *Isaac* back again,
A sign that he by Christ should live,
And in his Grace remain.

## VI. *Upon* Joſeph *and his Miſtreſs,* Gen. 30.

TO *Potiphar*, a Man of War,
Young *Joſeph* for a Slave was ſold,
And was ſo juſt unto his Truſt,
His Maſter never him controull'd.

Now *Joſeph's* Miſtreſs, void of ſhame
Upon him caſt a luſtful Eye,
And without fear unto him ſaid,
*I prithee* Joſeph *with me lye.*

*O impudent, why not content,*
*With what by Marriage was thy ſhare,*
*How confident, how void of grace*
*Does this thy motion thee declare?*

*To modest Wives thou art a shame,*
*Who all such wickedness decry,*
*And all such Harlots will exclude*
*And banish from their Company.*

But would he be, and do as she
With shameless Face did him desire?
No; Sacred Story to his Glory,
Says he from her did soon retire.

For which a false and treacherous part
She did to innocent *Joseph* show,
Since her lasciviousness he hates,
She into Prison will him throw.

Therefore a cry she instantly
Did feign, pretending she was Chaste,
*Alas*, said she, *he'll ravish me,*
*Come, come, to my relief make haste.*

Thus *Joseph*, 'cause he faithful was,
Did grief indure most wrongfully,
While *Potiphar* his Wife adores,
For her pretended Honesty.

But into Prison *Joseph* 's thrown,
As guilty of Disloyalty;
With Fetters bound, for Crimes unknown,
Yet soon advanc'd to dignity.

## VII. *Upon* Joseph *and his Brethren,* Gen. 42. 43.

WHen *Joseph*'s Brethren had him sold,
and into *Egypt* he was gone,
They went home, and their Father told,
An evil Beast had slain his Son.

This did they, 'cause their evil deeds,
He to their Father us'd to tell,
*Who Vice corrects, but hardly speeds,*
*Though by so doing he means well.*

They likewise hate him for his Dreams,
Scorning he should above them be.
*Pride always runs men to extreams,*
*And envies those that rise more high.*

Yet

Yet *Joseph* up at last is set,
Made next to *Pharaoh* in the Land.
*The Cross to Dignity's no let,*
*The purpose of the Lord shall stand.*

A Famine makes them hunt for Bread,
Distrest, they come to *Joseph's* Door.
*What Men despise when they are Great,*
*They'll not disdain if once grown Poor.*

To *Joseph* now they cringe and bow,
And give him both the Cap and Knee.
*The haughty looks the Lord knows how*
*To bring unto humility.*

*Joseph* looks strange, and speaketh rough,
He charges them with being Spies.
*Oh! ye are served justly now,*
*Remember your poor Brother's cries.*

Falshood and Theft he to their charge
Doth lay; to mind them of their Sin,
Imprisons, and sets them at large,
To shew his Dream fulfill'd had been.

At last he tells them who he was,
He kisses and forgives them too,
Tells them, the Crown he got by th' Cross;
*There's none but Christ the like can do.*

## VIII. *Upon* Moſes *in the Ark of Bull-ruſhes*, Exod. 2.

THY Mother when ſhe ſaw thy Face,
Concluded thus of thee,
A Man above the common Race
Of Men, my Son will be.
Therefore when ſhe no longer could
Thee in her Boſom hide,
To ſave thee from the Tyrants wrath,
An Ark ſhe did provide,
Compos'd of Bulruſhes, wherein
Being put, ſhe down thee laid
Upon the Rivers brink, in hope
That God would ſend thee aid.

Soon

Soon after *Pharaoh*'s Daughter came
Unto this very place,
She ſees the little Ark, and ſends
Her Maid, it to uncaſe.

When opening this Ruſhy Houſe,
She there a Babe doth ſpy,
Thou weptſt, her Bowels yearn, and ſhe
Bewails thy deſtiny.

Thy Siſter comes and tells her ſhe
A Nurſe for thee will call;
Who thy own Mother is, what could
More happily thee befal.

*This Child,* ſaid ſhe, *nurſe thou for me,*
*And Wages thou ſhalt have.*
His Mother now Becomes his Nurſe,
*Nought kills when God will ſave.*

Being now grown up, he comes to Court,
Where owned as the Son
Of *Pharaoh*'s Daughter, he Reſpect
And Reputation won.

And *Moſes* call'd, becauſe he was
Taken out of the River,
Who in his early years began
His Brethren to deliver.

## IX. *Upon* Moſes *and the Burning Buſh,* Exod. 3.

WHen *Moſes* kept his Fathers Sheep
At *Horeb*, he did ſee
What made him quake, a Buſh on Fire
Which could not burned be.

He ſaw the flaming, with amaze,
But whilſt he view'd this wonder,
There ſuddenly from thence proceeds
A Voice much like to Thunder.

Moſes, *thy Shoes thou muſt unloſe,*
*Thou ſtand'ſt on Holy Ground,*
*The Lord, thy Father's God is here,*
*Who doth with Grace abound.* I've

*I've heard and ſeen, and long have been*
*With* Jacob's *groans affected,*
*For help they crave, and I will ſave*
*From* Egypt *mine afflicted.*

*Out of this Land I them will bring,*
*In* Canaan *they ſhall dwell,*
*Their Cauſe I'll plead, I will them lead,*
*Becauſe I love them well.*

*I thee will unto* Pharaoh *ſend*
*For their deliverance;*
*By Signs and Wonders done by thee,*
*My Glory I'll advance.*

*Doubt not, nor be at all diſmay'd*
*To go before the King,*
*Free from all danger, I the Lord*
*Thee ſafely back will bring.*

*Moſes* now ſaw the real cauſe
The Buſh was not conſum'd;
He knew where God made his abode,
Fire rather there perfum'd.

*Moſes* and *Aaron* then to Court
Upon God's Meſſage go,
And bid the King ſet *Iſrael* free,
The Lord will have it ſo.

## X. *Upon the Plagues of* Egypt, Exod. 7, 8, 9, 10.

WHen *Moſes* unto *Pharaoh* came,
To him he did this Meſſage bring
*The Lord ſaith, Let my People go*
*To ſerve me with mine Offering.*

But he refus'd he will not hear,
God therefore on him Plagues did ſend,
Yet ſtill he turned a deaf Ear,
And God with Plagues his life did end.

He turn'd their Waters into Blood,
From whence a Plague of Frogs did ſpring,
Which over-ſpread the Land, and came
Into the Chambers of the King.

He

He ſtill rebels; God next ſends Lice,
And ſwarms of Flies in all their Coaſts,
To make them know none can withſtand
*Jehovah*, the Lord God of Hoſts.

He's hardned ſtill; the Murrain next
Infects all Cattel in the Land. (plagues,
With Boils and Blains God next them
Magicians cann't before him ſtand.

To this ſucceeds a Plague of Hail,
With Thunder mixt and Flames of Fire,
Yet all could not prevail; the King
Performs not what God doth require.

He will not yet let *Iſrael* go,
The Locuſts next by Gods command
Are ſent to eat up all green things,
Who inſtantly devour the Land.

The Heart of *Pharaoh* ſtill is proud,
He yet refuſes to obey,
God them incompaſſes about
With horrid darkneſs night and day.

He ſtill perſiſts; till in one Night
*Egypt*'s Firſt-born the Lord did ſlay,
Which put them all in ſuch a fright,
That *Pharaoh* bid them go their way.

## XI. *Upon* Pharaoh *and his Hoſt drowned in the Red Sea,* Exod 14.

WHen *Pharaoh* had let *Iſrael* go,
And they were marching to their (place,
He ſoon repents his doing ſo,
And calleth back his Act of Grace.

Then furiouſly he them purſues,
Reſolving he reveng'd will be,
For all the miſchiefs he had felt,
They now ſhall feel his cruelty.

At length he doth them overtake,
As they incamped by the Sea,
Which filled all their Hearts with dread,
They ſee there's now no Room to flee.

They

They made unto the Lord their Prayer,
But seeing *Pharaoh* was so nigh,
Their Faith was mixed with despair,
They all cry out, *we die, we die.*

But *Moses* bid them not to fear,
Stand still (saith he) and you shall see
Salvation; God will now appear
And your Deliverer will be.

*Moses* his Hand stretcht out; The Sea
With open Arms doth them embrace.
Let *Israel* still their God obey,
And they'l be safe in any place.

*Pharaoh* pursues; comes near; when lo
An Angel doth his speed abate,
Takes off his Wheels, stops his Career,
A Cloud doth him infatuate.

He fears, and sees God doth oppose
Him in his bloody enterprize.
Yet still is hardned; on he goes,
Revenge and Malice blind his Eyes.

Into the Sea they headlong march,
Over it *Moses* shakes his Rod.
They all are drowned in their Pride,
According to the Word of God.

## XII. *Upon the Brazen Serpent,* Numb. 21.

GOD's *Iſrael* 'gainſt him rebel
In *Edom's* Wilderneſs,
They *Manna* ſlight, as Bread too light,
Which brings them great diſtreſs.

God Fiery Serpents on them ſent,
Their murmurings to allay,
Which with their biting and their ſtings
Did very many ſlay.

This to Repentance brought them, and
They ſupplicate their God,
He would remove this grievous Plague
And take away this Rod.

Yea

Yea *Moſes* too with Prayers doth wooe
The Lord for *Iſrael*:
When they repent, God ſoon provides
The means to make them well.

*Moſes* was bid by God, of Braſs
He ſhould a Serpent make,
That thoſe among them who were ſtung,
Of Healing might partake.

This Serpent then as on a Croſs
Was lifted up on high,
And thoſe who ſaw it were preſerv'd,
Though ſtung, they did not die.

*This Serpent Lord doth repreſent*
*Thy well-beloved Son,*
*Who when Mankind were ſtung with Sin*
*And utterly undone,*

*Thou didſt advance him on the Croſs*
*That all who do believe,*
*And yield Obedience unto him,*
*Aſſiſtance might receive.*

*Let us not therefore ſhut our Eyes,*
*But look to him for aid,*
*In all our wants and miſeries,*
*And never be afraid.*

## XIII. *Upon* Balaam *and his Ass,* Numb. 22.

*Balak* much fearing *Israel*
To *Balaam* sends, that he
Would come and curse Gods Heritage,
Thereby his Land to free.

*Balaam* was ready, but forbid
By God, so great a crime,
And therefore stays till *Balak* sent
Again a second time.

Then *Balaam* would no more refuse,
But does with him comply,
And thereby is at length involv'd
In *Balak*'s destiny.

He takes his Servants, and his Aſs,
And ſo away doth go,
Forgetting what God to him ſaid,
*Balak* will have it ſo.

An angry Angel with his Sword
Appears, him to withſtand,
The Aſs him ſees, and *Balaam* ſaves
By flying from his Hand.

He beats his Aſs into the way,
The Angel then doth ſtand
In ſuch a place, that *Balaam* now
His Aſs could not command.

But beat him; whereupon the Aſs
His Maſter doth reprove
For being cruel to him, when
To keep him ſafe he ſtrove.

And now this ſeems a very ſtrange
And an unequal ſtrife,
*Balaam* reſolves to kill his Aſs
Becauſe he ſaves his life.

*Thus God by Brutes ſometimes is pleas'd*
*Mens follies to correct,*
*When they refuſe Obedience,*
*And his Commands reject.*

## XIV. *Upon the Fall of the Walls of Jericho. Joshua 6.*

WHen *Israel* over *Jordan* got,
To *Jericho* they quickly went
Because it was part of their Lot,
By the Great God's Commandement.
They blockt it up on every side,
None could get out, nor none go in,
Thus God began to check the Pride
O'th' *Canaanites* who liv'd in sin.
Arms never heard of us'd must be
By *Israel* to gain the Town,
They must sound Rams-horns till they see
The Walls of *Jericho* fall down.

Six

Six days the Ark must compass it,
And Armed Men about it go,
But must not speak a word as yet,
Nor with a Weapon strike a blow.

The seventh day they seven times go
With sound of trumpet round the town,
Which done, they gave a shout, and lo
The Walls of *Jericho* fall down.

Thus did the Lord let *Israel* see
He needed not their Sword nor Bow,
By strange and most unlikely means
He can destroy his strongest Foe.

Yea he to them a promise makes,
Would they his Laws hearken unto,
The rest of *Canaan* for their sakes
Should soon become like *Jericho*.

*By this we see what Faith can do.*
*By Faith they did Besiege the Town,*
*By Faith they oft surrounded it,*
*By Faith its mighty Walls fell down.*

*Thus they that put their confidence*
*And trust alone in God the Lord,*
*Shall find that he deliverance*
*Will always unto them afford.*

## XV. *Upon* Samson *and* Dalilah, Judges 16.

Must *Samson* have a *Dalilah*?
Will he that Harlot love?
She'll make him bitterly repent,
A *Dalilah* she'll prove.

To her bewitching Beauty, and
Her charming Tongue was he
So much a Slave, whate're she asks
He nothing could deny.

Who being hired by his Foes,
To know where lay his strength,
She tries her several Arts, and so
Prevails on him at length.

She makes him ſleep upon her Lap,
And then ſhe cuts his Locks,
And calling in the *Philiſtines*,
They ſeize on him with mocks,

Thus valiant *Samſon* was betray'd,
And given as a prey
Unto his Foes; whom lockt in Chains
They in a Dungeon lay

And now when he deſigns to act
As he had done before;
'Tis but in vain, his ſtrength is gone,
He can do ſo no more.

*Is this the Man, the Champion who*
*The Lion tore in ſunder?*
*Is this the Mighty Conqueror*
*Whoſe Arm deſtroy'd like Thunder?*

*Is this the Man who only with*
*The Jaw-bone of an Aſs*
*Deſtroy'd a thouſand* Philiſtines?
*Yet now a Slave? Alas!*

*Lord watch, Lord keep, Lord ſave us all,*
*Be with us night and day,*
*When tempted we are apt to fall,*
*And often go aſtray.*

## XVI. *Upon* Samsons *puling the House on the* Philistines. Judges 16.

NOW *Samson* thou hast lost thy Locks,
Next labour to secure thine Eyes,
They'll pluck them out, and then with scorn
Over thee they will Tyrannize.

Thou once their plague, art now their sport,
See what thy crimes have brought thee to;
On thy Religion they reflect
And cry, God *Dagon* wrought thy woe.

In Brazen Shackles thou dost lye,
And forced art to grind their Mill,
Ah! to what misery art thou brought
By yielding to an Harlots will.

Yet

Yet O *Philiſtines*, have a care
His Locks begin to grow again,
And with them that great ſtrength whereby
So many thouſands he hath ſlain.

But over-joyed, that take no thought
Of that. It is a Feaſting day
They have him faſt, and now reſolve
That he to them ſhall ſport and play.

*Samſon* is brought, all ſorts repair
To ſee Blind *Samſon* in the Hall,
Who ſometimes ſtumbles, ſometimes falls,
And ſeeks about to find the Wall.

Between the Pillars they him place,
Where he is ſcoft at and abus'd.
It fill'd his Heart with grief and rage,
To find himſelf ſo baſely us'd.

He prays to God to ſtrengthen him,
And bows himſelf with all his power,
He plucks the Pallace to the ground,
A thouſand ſlays at his laſt hour.

Thus dy'd Heavens Champion with renown,
And at his Death more Honour won,
Than by his Glorious Conqueſts he
Even all his Life before had done.

## XVII. *Upon* David *and* Goliah, 1 Sam. 17.

WHen *Israel* 'gainſt the *Philiſtines*
Made War under King *Saul*,
They had a Giant in their Hoſt
Whom they *Goliah* call.

He taller was than others far,
In ſtrength he did excel.
He had an Head-piece all of Braſs,
And he with Pride did ſwell.

He marches up to *Israel*'s Tents,
And boldly does proclaim
Defiance to the beſt of them
That dare at him to aim.

The *Israelites* were much afraid
And trembled at his voice,
Which made their Enemies laugh and scoff
And over them rejoice.

Thus proud *Goliah* oft doth vaunt,
And challenge them to Fight,
But there was none the courage had
To meet this Man of Might.

When *David* comes into the Hoſt,
And hears the boaſts he makes,
He much diſdains his Blaſphemies,
The Combate undertakes.

*Goliah* doth the Youth deſpiſe,
Swears he will have his life,
*David* as valiantly replies,
His death ſhall end the ſtrife.

*Goliah* comes with Sword and Spear,
But *David* with a Sling,
And though the Giant rage and ſwear,
*David* him down doth bring.

He only ſlings a little Stone
And therewith lays him dead,
Which done he bravely marches on
And then cuts off his Head.

## XVIII. *Upon* David *and* Abigail, 1 Sam. 25.

IN great diſtreſs to th' Wilderneſs
Of *Paran David* fled,
To ſave himſelf from furious *Saul*,
Who cloſe him followed.

Being in want he ſends his Men
To *Nabal* for relief,
But he inſtead of Food, returns
What added to his grief.

*David* he calls a'Run-away,
And nothing will beſtow,
He will not give his Bread and Drink
To Men he does not know.

The young Men back to *David* come,
And *Nabal*'s words declare,
Who vows his Family to ſlay,
And none of them to ſpare.

When one of *Nabal*'s Servants heard
His Maſter ſo ſevere,
He told his Wife, who inſtantly
The Conſequence did fear.

Plenty of Bread and Wine ſhe takes
And unto *David* goes,
To pacify his wrath and ſave
Her Houſe from Blood and Woes.

Being diſcreet at *David*'s Feet
She falls, and favour craves,
Prays he'll be pleas'd to be appeas'd,
Since God him often ſaves.

He hears her voice and does rejoyce,
She kept him back from Blood,
He up her lifts, receives her Gifts,
And promiſes her good.

Soon after Gods revenging Rod
Took away *Nabal*'s Life,
Then *David* ſent for *Abigail*
And took her to his Wife.

## XIX. *Upon* David *and* Bathſheba, 2 Sam. 11.

WHen *Joab* againſt *Ammon* fought
King *David* ſtaid at home,
And on his Houſe did uſe to walk
Till *Joab* back ſhould come.

From conquering his Enemies,
One Evening thus imploy'd,
*Bathſheba* who was very fair
Bathing her ſelf he ſpied.

Her Beauty prov'd a ſnare to him,
He ſent, and ſhe is brought,
With whom he folly doth commit,
Which him much miſchief wrought.

And

And to conceal his wickedneſs,
And cover this vile deed,
Her Husband poor *Uriah*'s doom'd,
Though innocent, to bleed.

This faithful valiant Souldier
Muſt be expos'd to die,
Leſt he his Wives Adultery
Should happen to deſcry.

*Joab* muſt be imploy'd therein,
Who never asks the Cauſe,
*David* then takes her to his Wife;
And thus rejects Gods Laws.

*Lord if the beſt of men may thus*
*So foully ſin and fall,*
*What need have we to watch and pray!*
*And on thy Name to call;*

*For thy aſſiſtance and thy grace*
*Temptations to withſtand,*
*That they may ne're prevail on us*
*To break the leaſt Command.*

*Since we obſerve that one ſin ſtill*
*Is followed by another,*
*Vainly, like* David, *men deſign*
*The firſt the laſt ſhall cover.*

## XX. *Upon* David *and* Nathan, 2 Sam. 12.

*David* a while lay quietly,
And thought his Crime conceal'd,
But fooliſh Man can never hide
What God will have reveal'd.

For *Nathan* came, and in Gods Name
Lay'd to his charge this ſin,
And threatens him, that for the ſame
The Lord will viſit him.

*Thou didſt*, quoth he, *this ſecretly,*
*But I before the Sun*
*Will ſhew to all how I deteſt*
*The Fact that thou haſt done.*

Uriah's

Uriah's *Wife, and then his Life,*
*Were subject to thy Lust,*
*And now thy Wives and Childrens death*
*Shall shew that I am just,*

*Thus saith the Lord, I'll draw my Sword*
*Against thy Family,*
*And first th' Adulterous Child now Born*
*I do pronounce shall die.*

*I made thee king, and gave thee Wives*
*And all thou couldst desire,*
*Yea more I would have done for thee,*
*If more thou couldst require.*

*But since mine Enemies now Blaspheme*
*For these thy evil ways,*
*Thy House shall have no rest nor peace*
*Within it all thy days.*

*Thou dost confess thy wickedness,*
*I'll therefore thee forgive,*
*Yet to be sure thou must endure*
*My wrath whilst thou dost live.*

Thus God declares he will not spare
The best, but them chastise,
Let us then fear him to offend,
For he is just and wise.

## XXI. *Upon* David *and* Absalom, 2 Sam. 13.

*David* doth ſtill Gods Judgments ſee,
Now *Abſolom* conſpires;
His beſt beloved *Abſolom*,
His Fathers Death deſires.

He firſt contrived *Amnon*'s Death,
And now invades the Crown,
*David*'s grey Hairs with ſorrow he
Will bring unto the ground.

The Politick *Achitophel*,
In League with him doth join,
The Rebels now grow confident
Of carrying their Deſign.

*David*

*David* flyes from *Jerusalem*,
VVeeps as he goes along,
VVith covered Head, and bared Feet:
The Traitors still grow strong.

Alas! what shall poor *David* do?
He calls upon the Lord,
And of him humbly doth implore,
He would his Aid afford.

God hears his Prayer, confounds his Foes,
Brings all their Plots to nought.
In rage *Achitophel* hangs himself,
In his own Snare he's caught,

*Joab* pursues young *Absolom*,
Assur'd of Victory,
And finds him hanging by the Locks,
I'th' Branches of a Tree.

And notwithstanding *David's* Charge
He to him should be kind,
He with a Dart pierces his Heart;
The Youth his Life resign'd.

Then *David* mourns for *Absolom*,
As for an only Son;
Yea, his dear *Absolom's* Life to save,
Wishes his own had gone.

XXII. *King*

## XXII. *King* Solomon *and the two Harlots*, 1 Kings 3.

WHen *Solomon* in Peace poſſeſt
The Throne of *Iſrael*,
His Wiſdom far and neer was known;
Moſt King's he did excel.

It happened two Harlots begg'd
Of him to do them Right;
Who having heard them plead their Cauſe
Soon brought the Truth to light.

Both dwelt together in one Houſe,
Each did a Man-Child bear:
One Woman over-laid her Son
I'th' Night for want of Care. And

Then rises up, and in the dark
Doth to the other come,
And takes away her living Child,
Leaving her dead i'th' room.

The Mother wakes, the dead Child finds,
But looking well thereon:
At length she certainly concludes
This Child is not her own.

The other boldly doth affirm,
Her's is the living Child.
The Difference is so great that they
Could not be reconcil'd.

The King hears all, and thinks this Cause
*Affection* must decide,
Calls for a Sword, and tells them he
The live Child will divide.

The Mother of the living Child
Fearing it should be slain,
Yields that the other it should have
And thereby makes it plain.

That she the real Mother is,
He it on her bestows,
The King for Wisdom is renown'd,
His Name more famous grows.

IN *Ahab's* Time, great Wickedness
Was acted in the Land;
For which, God now resolves they shall
Feel his afflicting Hand.

*Elijah* came, and in the name
Of God to him declares,
No Dew nor Rain upon the Earth
Shall fall in full three Years.

*Ahab* is wroth; the Prophet flies,
And by the Lord's Command,
At *Cherith* hides, till God remove
The Famine from the Land.

*And*

*And there* (saith God) *by Ravens I*
*Thee constantly will feed,*
*They ne're shall fail thee to supply*
*With what thou stand'st in need.*

*Elijah* nothing doubts, but goes
Where God did him advise:
*Had we but Faith to trust in God,*
*We ne're should want supplies.*

*Of what is fit, and good for us;*
*Which this good Prophet found,*
*Who is so far from wanting, that*
*He seemeth to abound.*

The Ravens every Morning come,
And bring him Bread and Flesh,
And every Evening do the same,
Wherewith they him refresh.

*Thus of the most unlikely means*
*God sometimes maketh use.*
*Birds, Beasts and Fishes do his will,*
*They cannot it refuse.*

*A Lion did with Honey feed*
*Good* Samson; *from the Jaw*
*The Waters burst to quench his Thirst;*
*All must obey Gods Law.*

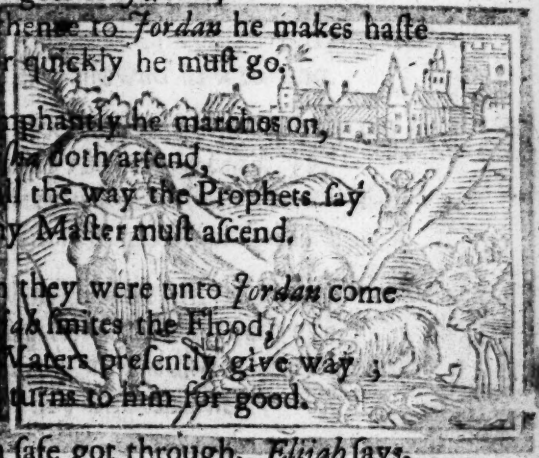
## XXIV. *Upon* Elijah's *Fiery Chariot*, 2 Kings 2.

GOod Man! how weary was thy Soul
of violence and strife.
So great were thy Afflictions, thou
Wast weary of thy life.

Thou hunted wast from place to place
Hid in a Den, or Cave,
Because thou didst Repentance preach,
And *Israel* wouldst save.

Then God gave ear unto thy Pray'r,
And bid thee to prepare,
Thou now must into Heaven fly;
Thy Heart before was there.

This welcome Message having heard
He goes to *Jericho*,
And thence to *Jordan* he makes haste
For quickly he must go.



Triumphantly he marches on,
*Elisha* doth attend,
And all the way the Prophets say
Thy Master must ascend.

When they were unto *Jordan* come
*Elijah* smites the Flood,
The Waters presently give way;
All turns to him for good.

When safe got through, *Elijah* says,
*What shall I do for thee?*
*Ah* (*says* Elisha) *that thy Spirit*
*Might doubled be on me.*

Now as they walk, a Chariot
Of Fire does appear,
Takes up *Elijah* into th' Air,
But leaves *Elisha* there.

Swiftly he through the Sky doth ride
And into Heaven's receiv'd,
*Elisha* having lost his Lord
Exceedingly is griev'd.

## XXV. *Upon the Bears destroying Forty Children.* 2 Kings 2.

*Elijah* gone, *Elisha* now
At *Jericho* does stay,
The Prophets Sons perswade him that
His Master find they may.

He them forbids, but they persist
And urge him to't again,
But after three days seeking him
They find it is in vain.

The Citizens then him intreat
He would their Waters cure,
Which he performs, and healthfulness
Doth unto them procure.

Then

Then doth he toward *Bethel* go,
But as he past along,
Many young Children from the Town
Him followed in a throng.

And mocking him they loudly cry'd,
*Go up thou Bald-head, go,*
He meekly hears them for a while,
Which made them bolder grow.

They still mock on, at length he turns
And sternly doth them eye,
His angry words are worse than blows
As they find instantly.

He doth them in the Lords Name Curse,
And quickly there appears,
Out of the dismal neighbouring Wood,
Two ravenous fierce she Bears,

Who soon do these young Scoffers seize,
And them in pieces tear;
They in a moment forty slay,
While others fly for fear.

*Thus these Youths justly lost their lives,*
*Because they did miscall*
*Gods Prophet; Ah! Young Men, let this*
*A warning be to all.*

## XXVI. *Upon* Jezebel *eaten by Dogs*, 2 Kings 9.

King *Ahab* was a wicked Man,
And had a vitious Wife
Call'd *Jezebel*; She treacherously
Robb'd *Nabal* of his life.

Because he would not let her have
His own Inheritance.
And prospering in her wickedness
She therein did advance.

The Prophets of the Lord, before
She caused to be slain.
Yea she did strive to Murder all
That there might none remain.

When

When she her course had finished ;
For her Iniquity,
And for the Blood which she had shed,
This *Jezebel* must die.

Out of a Window she is cast,
And falls upon the ground,
Thus *Jezebel* doth find at last
That God can her confound.

Her Blood is sprinkled on the Wall,
And on the Horses falls,
She innocent Blood had often spilt,
Which now for vengeance calls.

The Dogs did eat up *Jezebel*,
And nothing now remains
Of this proud and ambitious Wretch
But Skull, and Feet, and Hands.

They then that sought for *Jezebel*
No *Jezebel* could find,
The rest of her devoured is,
Here's all that's left behind.

She that i'th' Morning painted had
Her false bewitching Face,
E're Night by Dogs is eaten, and
Of Burial found no place.

## XXVII. *Upon* Haman *and* Mordecai, Esther 3.

*Esther*'s Belov'd, Wedded, and Crown'd.
A Treason *Mordecai* betray'd,
The Traytors are pursu'd and found,
Their Lives they for their Treason paid.

*Haman* th' *Amalekite* by Race,
A Favourite, and in much grace,
His rage to *Mordecai* expresst,
For his not bowing as the rest.

Unto the King proud *Haman* sues
For the destruction of the *Jews*,
The King consents, and in his Name
Decrees were sent t' effect the same.

The

The *Jews* and *Mordecai* lament
Their miseries and great distresses,
But *Mordecai* the Queen possesses
With cruel *Haman*'s foul intent.

Her aid implor'd the Queen refuses
To help them, and her self excuses,
But (urg'd by *Mordecai*) consents
To die, or cross their Foes intents.

Unto the King Queen *Esther* goes,
He unexpected favour shows,
Demands her Suit; She doth request
The King and *Haman* to a Feast.

*Mordecai*'s want of reverence
Great *Haman*'s haughty pride offends,
Acquaints his Wife with the offence
And asks her Counsel, and his Friends.

The King asks *Haman* what respects
Becomes the Man whom he affects,
And with that Honour doth repay
The good deserts of *Mordecai*.

The Queen brings *Haman*'s accusation,
The King's displeas'd, and in a Passion
And for his Crimes, commands that he
Fifty Foot high shall hanged be.

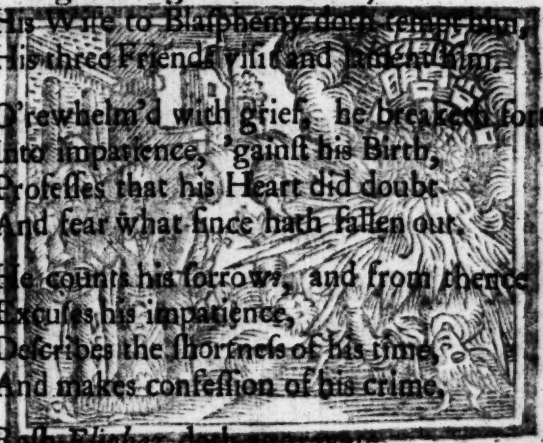
# XXVIII. *Upon the History of* Job, Job 1. 2.

SAtan appears, and then professes
Himself Mans Enemy; confesses
Gods love to *Job*; questions his Faith,
Gains power over all he hath.

The frighted Messengers tell *Job*
his fourfold loss; he tears his Robe,
Submits him to th' Almighty's truth,
Whom he concludeth to be Just.

Satan a second time appears
Before th' Eternal, boldly dares
Abuse *Job*'s tried Faith afresh,
And gains th' Afflicting of his Flesh.

*Job* plagu'd with Ulcers, groveling lyes
Plung'd in a gulf of miseries,
His Wife to Blasphemy doth tempt him,
His three Friends visit and lament him.



O'rewhelm'd with grief, he breaketh forth
Into impatience, 'gainst his Birth,
Professes that his Heart did doubt
And fear what since hath fallen out.

He counts his sorrows, and from thence
Excuses his impatience,
Describes the shortness of his time,
And makes confession of his crime.

Saith *Eliphaz* doth aggravate
The Sins of *Job*, and his sad State,
Whom *Job* reproving; justifies
Himself, bewails his miseries.

God questions him, and proves that Man
Cannot attain to things so high,
As Divine Secrets, since he can
Not reach to Natures Secrecy.

God speaks to him the second time,
*Job* yields his Sin; repents his Crime;
God checks his Friends, restores his Health,
Gives him new Issue, double Wealth.

## XXIX. *Upon the three Children in the fiery Furnace.* Dan. 3

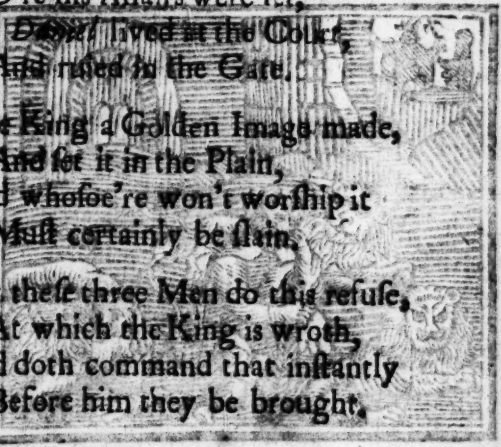
WHen *Israel* was Captive led
For Sin to *Babylon*,
ne Youths the King chose, and them fed
With his Provision.

These Children were well-favoured,
Such whom he could discern,
Had Wisdom, Knowledge, and were apt
All Sciences to Learn.

Now among those four Youths there were
Who did the rest excel,
Whom the King Governours did make,
Which Trust they manag'd well.

*Shadrach*,

*Shadrach, Meshach, Abednego,*
O're his Affairs were ſet,
But *Daniel* lived at the Court,
And ruled in the Gate.



The King a Golden Image made,
And ſet it in the Plain,
And whoſoe're won't worſhip it
Muſt certainly be ſlain.

Yet theſe three Men do this refuſe,
At which the King is wroth,
And doth command that inſtantly
Before him they be brought.

Into a fiery Furnace he
Orders that they be thrown,
But they receiv'd no hurt thereby,
They truſt in Heav'n alone.

One like the Son of God was there,
Which when the King did ſee,
He calls them forth, and doth declare
Their God his God ſhall be.

He alſo them reſtores unto
Their former dignity,
And doth command all ſhall adore
Their God as the Moſt High.

## XXX. *Upon* Daniel *in the* Lions *Den.* Dan. 6.

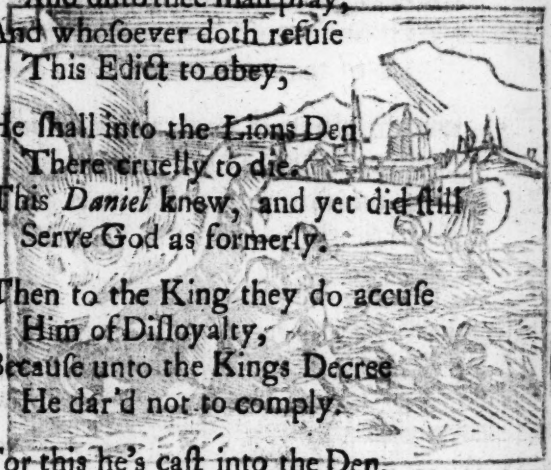
*Daniel* escap'd the Fire, but yet
Was cast into the Den:
He envied was because he rise
Higher than other Men.

And since they could not him insnare,
In matters of the Crown,
Of his Religion they complain,
Thereby to bring him down.

They cry, O King make a Decree
And Seal it with thy Ring,
That those be to the Lions cast
Who will not do this thing.

All

All Men as God ſhall thee adore,
And unto thee ſhall pray,
And whoſoever doth refuſe
This Edict to obey,



He ſhall into the Lions Den
There cruelly to die.
This *Daniel* knew, and yet did ſtill
Serve God as formerly.

Then to the King they do accuſe
Him of Diſloyalty,
Becauſe unto the Kings Decree
He dar'd not to comply.

For this he's caſt into the Den,
Of which the King repents,
And for his Servant *Daniel*
He wofully laments.

The Lions will not touch him, but
Do ſeem to ſtand in fear;
*Daniel* in ſafety there remains,
(For *Daniel*'s God was there.)

At which the King doth much rejoice,
And ſoon does him deliver,
His Enemies the Lions tear.
God loves his Servants ever.

# XXXI. *Upon the History of* Jonah,

Jonah 1. 2.

THE Word of God to *Jonah* came,
Commanded *Jonah* to proclaim
The vengeance of his Majesty
Against the Sins of *Nineveh.*

But *Jonah* toward *Tarshish* went,
A Tempest doth his course prevent,
The Mariners are sore oppresst
While *Jonah* sleeps and takes his rest.

The Pilot thumps on *Jonah*'s Breast,
And rouzeth *Jonah* from his rest.
They all cast Lots, being sore affrighted,
The Sacred Lot on *Jonah* lighted,

They

They question *Jonah* whence he came,
His Countrey and his Peoples Name,
He makes reply; they moan their woe,
And ask his Counsel what to do.

The Prophet doth his fault discover,
Perswades the Men to cast him over,
They row and toil, but do no good,
They pray to be excus'd from Blood.

They cast the Prophet over board,
The Storm allay'd; they fear the Lord.
Almighty Fish him quick devours,
Where he remained many Hours.

Within the Belly of the Whale
He doth his misery bewail,
God hears his Pray'r, at whose command
The Fish out casts him on the Land.

The second time was *Jonah* sent
To *Nineveh*; now *Jonah* went,
Against their crying Sins he cry'd,
And their Destruction propheſied.

The *Ninevites* believe his Word,
Their Hearts they turn unto the Lord,
In him they put their only trust,
Since he's both Merciful, and Just.

## XXXII. *Upon the Prodigal Son, Sr.* Luke 15.

TWO Sons unto a certain Man
Were Born; with whom they live
Until they were grown up; but then
The youngest seems to grieve.

That he must always dwell at Home,
Therefore abroad will he,
Let me, says he, my Portion have,
I'll Travel presently.

His Father, though unwillingly,
Unto him doth consent,
Who taking all his Goods with him,
To a far Countrey went.

Where

Where he with Riot soon doth waste
All that with him he brought,
Women, and Wine, and Gluttony
His Ruin quickly wrought.

And which did much increase his woe,
A Famine in that Land
Then happened, which caused him
In want of Food to stand.

Yet if in this necessity
On Husks he could have fed,
It may be he would ne're have thought
Of coming Home for Bread.

But hunger forc'd him to recall
His Fathers House to mind,
Then Home he goes, and after all
He finds his Father kind.

With Kisses, Robe, with Shoes and Ring,
And Musicks idfry strain,
With th' fatted Calf, and all good things,
He doth him entertain.

And pleads that so it ought to be,
None should of it complain,
*For this my Son was dead,* saith he,
*And is alive again.*

## XXXIII. *Upon* Dives *and* Lazarus, *St.* Luke 16.

*Dives* was blest with happiness,
But *Lazarus* was poor;
*Dives* lives high, but *Lazarus*
Doth beg from door to door.

The very worst of *Dives* Slaves
Far'd better far than he,
Whose Cloaths were Rags; he nothing hath
But Sores and Misery.

At *Dives* Door *Lazarus* begs
Only some Crumbs of Bread
Which from his Riotous Table fell,
Wherewith he might be fed.

At length both on their Death beds lye,
And both now equal seem,
But after death, *Dives* is vile
And *Lazarus* in esteem.

The Beggar goes to Heav'n, and there
In *Abraham*'s Bosom lies.
The Rich Man is in Hell, and there
Though dying, never dies.

From whence he *Lazarus* sees, and doth
Of Father *Abraham* crave,
He would send *Lazarus* back again
His Brethren to save.

Yea being in great misery
He humbly doth intreat,
A drop of Water for to cool
His Tongue inflam'd with heat.

But this his cry, and strange request
*Abraham* doth now reject;
Upon his former Luxury
He bids him to reflect.

*Remember Son*, saith he, *that then*
*Thou good things didst enjoy,*
*But* Lazarus *evil, therefore now*
*He reapi Eternal Joy.*

## XXXIV. *Upon the death of* Ananias *and* Saphira, Acts 5.

THese two dwelt in *Jerusalem*,
And did the Faith profess,
Yet these two lost their Lives because
They acted wickedness.

They come and deal deceitfully
Before the Lord of Hosts,
Yea they presume to tell a Lie
Unto the Holy Ghost.

For selling their Possession, they
Part of the price kept back,
It may be they were covetous,
And fear'd themselves should lack.

And

And then they falſly did affirm
They nothing did retain,
Thinking St. *Peter* to deceive,
But found it was in vain.

He ſoon diſcovers the deceit,
And plainly doth declare,
Satan had fill'd their Hearts with Lies,
'Cauſe God they did not fear.

To them his word was like a Sword,
He need do nothing more;
Vengeance o'retakes them; and they dead
Are carried out of door.

Great fear from hence falls upon all,
They the Apoſtles dread,
Since God even by their word alone,
So ſoon ſtrikes ſinners dead.

*Let this a warning be to all*
*That they avoid a Lie,*
*But ſpeak the truth in righteouſneſs,*
*And in ſincerity.*

*Leſt ſuch a ſudden diſmal Fate*
*Do unto them befal,*
*As unto theſe two happened,*
*God's Juſtice can reach all.*

## XXXV. *Upon the Stoning of St.* Stephen. Acts 6, 7. *Chapters.*

*Stephen* was a Man of mighty Faith,
Who many Wonders wrought,
The Doctrine of Christ his Lord
With Pow'r the People taught.

His Spirit and Wisdom was so great
He his Opposers foil'd,
Which made them so malicious they
Would not be reconcil'd.

False Witnesses they then set up
His Life away to take,
Who swear; that he blasphemously
'Gainst th' Law and Temple spake.

He

He to the Councel's led by those
Who 'gainst him did combine,
His Face when he began to plead
Did like an Angels shine.

Having their leave; he then begins,
And shews how God did lead
Of old his people *Israel*,
And them delivered.

But coming close, and charging them
With guiltless Blood; they cry
Out all at once; *Let's him condemn*
*For he shall surely die.*

Mean while he looks up stedfastly
To Heaven; and there sees stand
The Son of Man in glory great
Placed at Gods right hand.

Out of the City then he's cast,
And stoned till he dies,
But *Stephen* ev'n to the very last
Like a true Martyr cries,

*Lord lay not to their charge this sin,*
*My Saul receive and keep.*
He gain'd the Crown of Martyrdom,
And then he fell asleep.

## XXXVI. *Upon St. Paul's Shipwrack, Acts 26, 27. chap.*

SAint *Paul* was sailing unto *Rome*,
When lo a storm arose,
Which was so fierce and violent,
They could it not oppose.

The Men were much affrighted, since
They saw no hope at all,
They fear destruction on them will
Inevitably fall.

St. *Paul* them comforts, and assures,
Though they in danger are,
Yet all shall save their Lives, for so
God did to him declare.

The ſtorm more furious grows, and all
Their labour doth confound,
At length the Ship in pieces breaks,
By being run a-ground.

Each Man then for himſelf ſhifts; ſo
By skilful ſwimming, and
The broken pieces of the Ship,
They all come ſafe to Land.

Having this danger thus eſcapt,
They are on *Malta* thrown,
And there by the Inhabitants,
Much kindneſs had them ſhown.

But when St. *Paul* had gathered ſticks
To make a Fire at Land,
A Viper came out of the heat
And faſtened on his Hand.

Whereat the people look on him
As he a Murderer were,
Who though he had eſcap'd the Sea,
Yet vengeance follow'd there.

But when they did obſerve that he
Receiv'd no hurt thereby,
They quickly change their minds; and now
He is a God, they cry.

CAn he be counted *Fair*
Who withers at a blaſt,
Or he be *Strong*, one breath of wind
Into the Grave can caſt?

Can he be counted *Wiſe*
Who knows not how to live,
Or can he be a *Rich* Man call'd
Who nothing hath to give?

Can he be reckon'd *Young*
That's feeble, weak and wan?
So *Fair*, ſo *Strong*, ſo very *Wiſe*,
So *Rich*, ſo *Young* is *Man*.

So *Fair* is Man, that Death
Even with one parting blaſt,
Blaſts all his fair and dainty Flow'rs,
And makes him Earth at laſt.

So mighty *Strong* is Man,
That with a gaſping Breath,
He totters, falls, and then bequeaths
His boaſted ſtrength to Death.

So *Wiſe* is man that if
With Death he once do ſtrive,
His Wiſdom never can him teach
How he one Hour ſhall live.

So *Rich* is Man that when
He once his debts hath paid,
His Wealth's his winding-ſheet wherein
Even he himſelf is laid.

So *Young* is Man that when
He's broke with care and ſorrow,
He's old enough this very day,
That he may die to morrow.

Why brag'ſt thou then, thou Worm
Who art but five Foot long?
For thou art neither *Fair* nor *Strong*,
Nor *Wiſe*, nor *Rich*, nor *Young*.

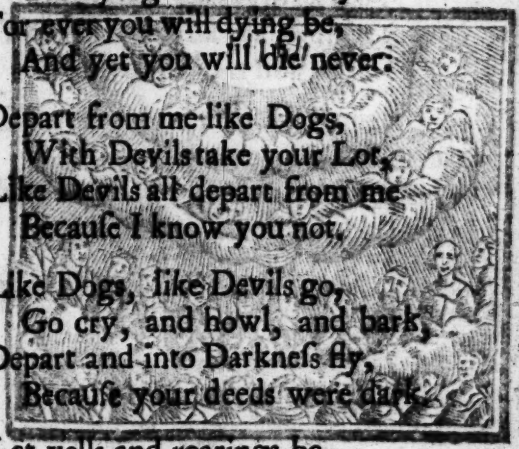
THE dreadful Trump ſhall blow,
The Dead awak'd ſhall riſe,
And then unto the Clouds they all
Shall turn their wandring Eyes.

The Heav'ns ſhall opened be,
The Bridegroom forth ſhall come
To Judge the World, and to beſtow
On all the World her Doom.

Joy it ſhall be to th' Juſt,
To th' Wicked endleſs ſmart,
To theſe the bleſſed voice bids, *Come*,
To theſe it bids, *Depart*.

Depart

Depart you must from life,
Yet dying live for ever;
For ever you will dying be,
And yet you will die never.



Depart from me like Dogs,
With Devils take your Lot,
Like Devils all depart from me
Because I know you not.

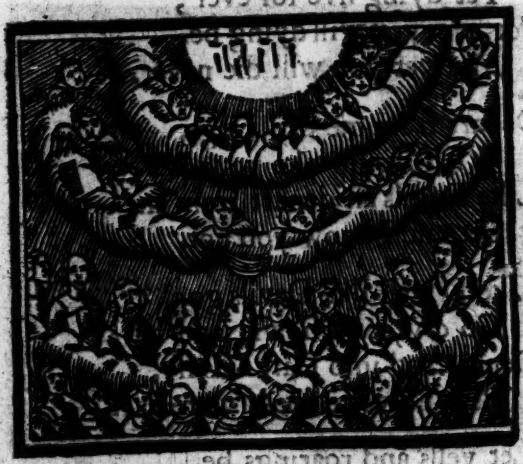
Like Dogs, like Devils go,
Go cry, and howl, and bark,
Depart and into Darkness fly,
Because your deeds were dark.

Let yells and roarings be
Your Musick; and your Food
The Flesh of Vipers and of Toads;
Your Drink shall be their Blood.

Let Devils you afflict
With scorn, reproach and shame,
Depart, depart away from me
Into Eternal Flame.

If Hell the Portion then
Of wretched sinners be,
O Lord give me my Hell on Earth,
Lord give me Heaven with thee.

## *Upon Heaven.*



WHen I do contemplate
The New *Jerusalem*,
Wherein there is reserv'd for me
My Crown, my Diadem.

Oh! what a Heaven of Bliss
My Soul by this enjoys,
All on a sudden I am wrapt
Into the Heaven of Joys.

Where there are Troops of Powers,
Of Virtues, Cherubims,
There Angels and Archangels are
With Saints and Seraphims;

Who

Who still are singing praise
Unto their Heavenly King,
Their Songs and Hallelujahs they
For ever to him sing.

Where joys are full and pure,
And are not mixt with mourning,
Where they continue without end
From which there's no returning.

No Theft nor Cruelty,
No Murder harbours there,
No hoary headed Care afflicts
Nor yet no sudden Fear.

No pinching Want is there,
No griping fast Oppression,
Nor Death which is the just reward
Of the first Man's transgression.

But dearest Friendship, Love,
And Everlasting Pleasure,
Do there abide continually
Without decay, or measure.

Fulness of Riches, Joy
And Comfort sempiternal
Excess, yet without surfeiting,
With Light, and Life Eternal.

## *Upon Hell.*

HEll is beyond all thought,
A ſtate ſad and forlorn,
No mortal Man can here relate
The Pangs that there are born.

Theſe Burnings cann't be quencht,
No not with tears of Blood,
No mournful groans, nor doleful ſighs
Will here do any good.

Nay all that can be ſaid,
T' expreſs the pain of thoſe
In Hell, comes ſhort; they are enwrapt
In Everlaſting woes.

For

For Time there finds no end,
And Plagues find no exemption,
Their cries admit no help, for from
That place is no redemption.

Where Fire lacks no Flame,
Therewith the Flame to heat,
To make their torments more severe,
Their miseries to compleat.

Where wretched Souls for ever
To tortures bound shall be,
Where they shall serve a world of years,
Yet never shall be free.

Where nothing's heard but yells
And groans, and woful cries,
And where the Fire ne're abates,
The Worm there never dies.

That Worm which ever gnaws
And tears their Bowels out:
The Pit upon them shuts its Jaws;
It's terrible no doubt.

But where this Hell is plac'd,
My Muse must needs stop there;
Lord shew us what its horror is,
But never shew us where.

Scripture

# Scripture *Hymns* and *Songs* upon several Occasions, turn'd into Common English Verse. With some others.

## The Song of *Moses*, when *Pharaoh* and his Host were Drowned in the Red Sea.

Exodus 15.

*Then sang* Moses *and the Children of* Israel *this Song unto the Lord, and spake, saying.*

I To the Lord will sing, for he
Triumpht in Glory so,
The Horse he and his Rider down
Into the Sea did throw.

The Lord's my Strength and Song, and he
Is my Salvation,
My God he is, I'll him prepare
An Habitation.

My Fathers God he is also,
I will exalt his Fame,
The Lord he is a Man of War,
*Jehovah* is his Name.

He *Pharaoh*'s Chariots and his Host
Into the Sea hath cast,
And his choice Captains Drowned were
As in Red Sea they past.

The

The depths them hid, to th' bottom they
Sunk down even as a Stone,
*Jehovah* thy Right Hand in power
Moſt glorious is alone.

Lord thy Right Hand in pieces dasht
Thoſe that againſt thee roſe,
And in thine Excellency Great
Thou haſt o'rethrown thy Foes.

Thou didſt ſend forth thy wrath, which as
The ſtubble did them waſte,
Together gathered were the waves
Even with thy Noſtrils blaſt.

The Floods ſtood upright as an heap,
The depths in mid-ſea roſe,
The Foe ſaid, I'll purſue, I'll catch,
I will the ſpoil diſpoſe.

My Luſt on them ſhall filled be,
My Sword draw out will I,
My Hand ſhall them again poſſeſs,
Or ſpoil them utterly.

Thou with the wind didſt on them blow,
The Sea them covered,
They in the mighty waters ſunk
As if they had been Lead.

Lord who's like thee among the Gods?
Who's like thee? glorious
In holineſs, fearful in praiſe,
In doings marvellous.

When thou didſt forth thy Right Hand ſtretch
The Earth them ſwallowed,
The people whom thou haſt Redeem'd
Thou haſt in Mercy led.

Thou

Thou by thy ſtrength ſhalt guide them to
That Holy Seat of thine,
The Folk ſhall hear, and fear, and grieve
Shall they of *Paleſtine*.

Then *Edom*'s Dukes ſhall be amaz'd,
And *Moab*'s mighty men
Trembling ſhall ſeize; away ſhall melt
All *Canaan*'s dwellers then.

Fear upon them and dread ſhall fall
By thy Hands mightineſs,
They ſhall lye ſtill as doth a Stone
Until the People paſs.

Until thy People Lord ſhall paſs,
Which thou haſt purchaſed,
Till thou haſt them brought in, and in
Thy Mount eſtabliſhed.

The Mount of thine Inheritance,
O Lord, the place wherein
Thou haſt prepar'd thy Sanctuary
For thee to dwell therein.

Lord, which thy Hands eſtabliſhed;
*Jehovah* he ſhall Reign
For evermore, through Ages all
For ever Sovereign.

For *Pharaoh*'s Horſe and Chariots,
And Horſemen down they went
Into the Sea; *Jehovah* then
The Sea upon them ſent.

The waters of the Sea on them
He turned back in haſte,
But on dry Land i'th' midſt o'th' Sea
The Sons of *Iſrael* paſt,

And

*And* Miriam *answered them,*

Sing to the Lord for he excels
In glorious renown,
He hath the Horse and Rider both
Into the Sea cast down.

---

## Samson's *Triumph over the* Philistines, *when he had slain a thousand with the Jaw-bone of an Ass.*

*Samson* rejoice, be fill'd with mirth,
Let all *Judea* know,
And tell the Princes of the Earth
How strong an Arm hast thou.

How has thy dead inricht the Land,
And purpl'd o're the Grass,
Thou hadst no weapon in thy Hand
But th' Jaw-bone of an Ass!

How does thy strength and high renown
The glory of men surpass,
Thine Arm hath struck a thousand down
With th' Jaw-bone of an Ass!

Let *Samson*'s glorious name endure
Till time shall bring forth One,
Whose greater glory shall obscure
The glory thou hast won.

David's

# David's *Lamentation over* Saul *and* Jonathan.

*And* David *lamented with this Lamentation over* Saul, *and over* Jonathan *his Son.*

2 Sam. 1. 19.

THE Beauty of *Israel* is slain
Upon the places high.
How are the Mighty fallen down?
In *Gath* this never cry.

Nor tell't in Streets of *Askelon*
Lest *Philistines* rejoice,
Lest Daughters of th' uncircumcis'd
Make a triumphant noise.

Ye Mountains high of *Gilboa*,
Let there be never Dew,
Let neither Rain, nor Fields again
Of Offering be on you.

For there the mighty One his Shield
Receiv'd disgraceful foil.
The Shield of *Saul* as he had not
Anointed been with Oyl.

The Bow of *Jonathan* turned not
Back from the Blood o'th' slain,
From fat o'th' Mighty; and *Saul's* Sword
Returned not in vain.

Lovely and pleasant in their Lives
Were *Saul* and *Jonathan*,
And in their death, and lateest breath
Was no division.

They

They ſwifter were than Eagles far,
They Lions did excel
In ſtrength. O weep ye over *Saul*,
Daughters of *Iſrael*,

Who did in Scarlet you array
With deckings manifold.
Who did on your Apparel lay
Rich Ornaments of Gold.

O thou, my Brother *Jonathan*,
I am diſtreſt for thee,
A pleaſant, kind Companion
Thou haſt been unto me.

Thy love to me was wonderful
Paſt that of Women far,
How are the Mighty fall'n? and how
Are loſt the Men of War.

---

## *The Prayer of* Jonah *to the Lord his God, out of the Whales Belly.* Jonah 2.

I to the Lord in my diſtreſs
Did cry, and he gave ear,
Out of Hells Belly cryed I,
And he my voice did hear.

Into the deep, i'th' midſt o'th' Sea
O Lord thou didſt me caſt,
The Floods me compaſt, all thy Waves
And Billows o're me paſt.

Then did I ſay, I utterly
Caſt from thy ſight remain,
Yet to thy Holy Temple I
Will once more look again.

The

The waters even to the Soul
Did me incompaſs round,
The depths me round inclos'd, the weeds
About my head were bound.

To th' Mountains bottoms I went down,
Earths Bars did me beſet,
Yet Lord my God, thou broughteſt my life
Up from corruptions Pit.

When as my Soul did faint in me
The Lord remembred I,
Even then my Pray'r came unto thee
Into thy Sanctuary.

They their own mercies leave, that do
Mind Lying Vanities,
But with the voice of giving thanks
To thee I'll Sacrifice.

The thing the which I vowed have
To pay I will accord,
Becauſe alone Salvation
Proceedeth from the Lord.

---

## *Concluſion.*

O Holy, Holy, Holy Lord,
Th' Almighty God alone,
Which was, and is, and is to come,
Who ſitteſt on the Throne.

Thou Glory, Honour, and great Pow'r
Lord, worthy art to take,
For thou mad'ſt all, they are and were
Made for thy pleaſures ſake.

## *A Poem upon Death and Judgment.*

THE Day of wrath that dreadful day,
Shall the whole World in Aſhes lay,
As both the Pſalms and Sybils ſay.

What horror will diſtract your mind,
When the ſtrict Judge who ſhould be kind,
Shall have few venial faults to find?

The laſt loud Trumpets wondrous ſound
Shall through the cleaving Graves rebound,
And wake the Nations under-ground.

Nature and Death ſhall with ſurpriſe
Behold the Conſcious wretches riſe,
And view the Judge with frighted Eyes.

Then ſhall with Univerſal dread
The Sacred Myſtick Roll be read,
To try the Living and the Dead.

The Judge aſcends his awful Throne,
But when he makes all ſecrets known,
How will a guilty Face be ſhown?

What Interceſſor ſhall I take,
To ſave my laſt important ſtake,
When the moſt Juſt hath cauſe to quake?

Thou mighty formidable King,
Mercy and Truths Eternal Spring,
Some charitable pity bring.

In Storms of guilty Terrors loſt,
Forget not what my Ranſom coſt,
Nor let my dear bought Soul be loſt.

Thou

Thou who for me haſt felt ſuch pain,
Whoſe precious Blood the Croſs did ſtain,
Let not thy Death and Birth be vain,

Thou whom avenging Powers obey,
Remit my Debt, too vaſt to pay,
Before the laſt accounting day.

Surrounded with amazing Fears,
Whoſe load my Soul with anguiſh bears,
I ſigh, I weep, accept my Tears.

Thou who waſt mov'd with *Maries* Grief,
And by abſolving of a Thief,
Haſt given me Hope, Oh! give Relief.

Reject not my unworthy Prayers,
But free me from thoſe dreadful Snares,
That hungry, gaping Hell prepares.

Oh! let thy Bloud my Crimes Efface,
And fix me with thoſe Heirs of Grace,
That thou doſt on [illegible] Right Hand place.

From that Portentous vaſt Abyſs,
Where Flames devour and Serpents Hiſs,
Call me to thy Eternal Bliſs.

Proſtrate, my contrite Heart I rend;
My God, my Father and my Friend,
Do not forſake me in my end.

Well may they Curſe their ſecond Breath,
Who riſe to a ſeverer Death.

Thou Great Creator of Mankind,
Let ſinful Souls compaſſion find.

Could we divide a Moment to the Eye,
We ſhould ſee Life the Moment that we die,
And Faith does fully that defect ſupply,
For though my Body Dies, it is not I.

FINIS.

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